

DEC 11 1970



HUNDRED FLOWERS

Volume 1, number 31

A NORTH COUNTRY WEEKLY

FRIDAY, December 11, 1970 25

REFERENCE ONLY

LET A HUNDRED
FLOWERS
BLOSSOM,

LET A HUNDRED
SCHOOLS
THOUGHT
CONTINUE



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Fire in the Lake

The two trigrams are the same two that appear in K'uei, **OPPOSITION**--the two daughters, Ki and Tui. But while the elder is above there, here the younger daughter is above. The influences are in actual conflict, and the forces combat each other like fire and water, each trying to destroy the other.

So too in the course of the year a combat takes place between the forces of light and the forces of darkness, eventuating in the revolution of the seasons.

In the world cycle also there are spring and autumn in the life of nations, and these call for social transformations.

Revolution Molting



above TUI THE MOVING, LAKE
below LI THE CLINGING, FIRE

have tried in every way ring about reforms, but without cess, revolution becomes necessary. There are two mistakes to be avoided. One lies in excessive haste and ruthlessness, which bring disaster. The other lies in excessive hesitation and conservatism, which are also dangerous.

That which is done must correspond with a higher truth and must not spring from arbitrary or petty motives; then it brings great good fortune.

DI-VISIONS
verbal/I CHING
visual/GUS OLSON

PRISON, WHERE IS

MOE BURTON

Dearest Sharon,

As we know, incarceration of the body does not mean that the mind is controlled. Although physically I exist within these walls my spirit is with the people. The power of the people is greater than the Man's technology; therefore, no amount of technical equipment (prison, jails, wire taps, guns, etc.) can prevent the people from gaining final victory over any adversary. That enemy could be farming problems, housing, police brutality or counter revolution. Some problems will be within the context of a socialist society; others are within the society that exists today. Everything has a dual nature.

Imperialism, capitalism, neo-colonialism, and racism are part and parcel of the sickness that has befallen Western man. These root problems must be dealt with in order for Western Man to be renewed with vigor and take his place among the civilized nations of the world.

I know that some people will attempt to say that Western man is the most civilized in the world or that Americans have created the best society. Well if this is true I wish someone would answer two questions for me. Why is the U.S. government in Vietnam brutalizing the Vietnamese people and why haven't black people been able to exercise their constitutional rights? So you see, everything has a dual nature and is in contradiction.

The omnipotent administrator must be forced to gain control over his body and forced to become closer to nature; otherwise a catastrophe will befall mankind that will make Hitler's work look like children playing. Be cool and I love you.

POWER TO THE PEOPLE
DEATH TO THE -----!!!
Kenneth M. Burton

IN SOLITARY

THY VICTORY?

NO MORE RAPE!

Berkeley(LNS)--One hundred and fifty women recently crowded into a Berkeley City Council meeting to demand a public hearing "at which all the raped women of Berkeley can finally speak, (and for which on-the-premises child-care must be made available to us.)" While the women presented their list of demands, one woman with a Winchester rifle in her hand stood at the council chambers' doors, guarding herself and the other women.

These Berkeley women have been putting on spontaneous guerilla theater skits in the streets and have made tape recordings to teach women how to deal with hecklers and rapists. They are encouraging women to pick up women hitch hikers and to attend self-defense classes.

Their demands are as follows:

1. Free, frequent public bus transportation for all women from dusk to dawn.
2. Increased, improved adequate lighting for all neighborhoods, including the dark areas around all buildings.
3. That landlords bear the total expense for effective security locks on all windows and doors of Berkeley apartments.

4. That taxpayers' money be diverted from the Berkeley police budget into a fund to hire a staff of women trained in the psychology of rape. That these women will accompany the police on the initial investigation of all rape reports. (This is done in other countries).

5. That further funds be diverted from the Berkeley police budget into the hands of all of the Women's Liberation groups in Berkeley to initiate and maintain public self-defense classes for all women in Berkeley.

6. That self-defense training for all female schoolchildren be introduced throughout the Berkeley school system.

7. That the City Council give Women of the Free Future adequate funds to draw up, print and circulate a pamphlet on How to Prevent Rape.

8. That since the Berkeley police are either unable or unwilling to protect women against rape, any woman in Berkeley who feels that her life is threatened have the right to bear concealed or unconcealed loaded weapons which will deter rape and aid in her self-defense.

ITHUNN APPLE OCCASIONAL POETS COLLECTIVE

Ithunn Apple Occasional Poets Collective supplies poems for all occasions -- births days squantums protestations epithalamia leave taking irritability decay of power... jubilation esteem to kenings steam taking egotisms liberations rebellions kiss offs and exorcisms.

Any request for a poem anent anything is fulfilled within a week with an original free poem. Mail your request with a few words on the particulars of the occasion and a self-addressed stamped envelope to Ithunn Apple Occasional Poets Collective Box 8340 Lake Street Station Minneapolis Minnesota 55408.

Ithunn Apple Occasional Poets Collective has membership open to all North Country poets who can relate to anonymity.

BERKLEY WOMEN CONFRONT CITY COUNCIL

WE NEED DEALERS BADLY!

If you would like to pick up a little extra bread each week, why not try hawking HUNDRED FLOWERS? It's easy and you can pick your own hours. Dealers make 10¢ on each copy they sell. Pick up your papers at POSITIVELY 4th STREET, EARTH, or WEST BANK TRADING POST. Lately we've been getting ripped off blind by people not paying for the papers they've sold so we are forced to stop "fronting" papers. From now on we'll have to get the money in advance. All unsold copies will be refunded. If you absolutely can't pay in advance and still want to sell call us at 721-4556

PICK UP FLOWERS AT:

WEST BANK
Electric Fetus
The Whale
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Wax Museum
Liberty House
Depth of Field
Savran's
West Bank Trading Post

LAKE STREET

Chicago Lake Records
Muses
Hair's How
V & A Shoe Shine
Main Records
Purple Eland
Adam's Imports
East-West Ltd
Toni @ Frogi's
Optic Nerve
Brave New Workshop
Earth

DOWNTOWN

Gnostica Bookstore
True Grit Grocery
Shinder's
YICA
Golden Star

DINKYTOWN

The Podium
Turkish Handcrafts
Discount Records
Century Camera
Tuffet
Positively 4th Street

ST. PAUL

Macalaster Bookstore
St. Catherine's
Downtown Book
Quality Book Shoppes
Courtesy News
Capital City Book
Nomad Imports
Old Laughing Lady

HUNDRED FLOWERS is in need of many things. Mostly people. If you're interested in making a genuine contribution to the movement (not money) give us a call at 721-4556. We can always use writers, typists, photographers, people with cars or a truck, a mechanic (we have a graveyard full of cars), salesman and always artists. Our office is in the building with the Riverside Cafe and the People's Press. Stop by any time just to see what we're doing. This paper belongs to you and everyone else in the community. Also, winter weather is taking its toll in street sales. If you know of a place of business that would like to sell HUNDRED FLOWERS, let us know. Why not subscribe?

SUBSCRIBE

NAME _____

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CITY _____

CHECK ONE: ☐ SIX MONTHS \$5 ☐ ONE YEAR \$9

MAIL TO: Box 7152 Powderhorn Station, Minneapolis 55407

CALENDAR

MONDAY Dec 14

To Towns
closed
today, Kids

TUESDAY Dec 15

Open Stage - anyone can play-
New Riverside Cafe 9:00, 25¢

Tom Gravelin plays country jazz
at the Catacombs 8:00, free

WEDNESDAY
DECEMBER 16

Tom Gravelin, country jazz,
New Riverside Cafe, 9:00, 75¢

Tom Coulter, country and western
at the 'Coffeehouse Extempore' at
9:00 cover charge of either 25¢
or 50¢

THURSDAY Dec 17

Ken Schaffer, folksinger at
1 Groveland, 7:30, 25¢

"New Performers" folk variety at
the 'Coffeehouse Extempore', 25¢
or 50¢

CONTINUINGS

"The Little Match Girl" a
Christmas Story at the 'Child-
rens Theater', 2 shows on Sat.
11 A.M. and 2 P.M., Sun. 2P.M.
Special Adult Performances on
Tues. Dec. 15 and Thurs. Dec. 17
at 8:00 P.M. Tickets \$1.50 and
\$2.00

"Three Sisters" by the Minn.
Theatre Co. and the U of M at
"The Other Place" on Fri., 8pm
Sat., 10pm, Sun., 2pm.

"Free Love is Cheap at any Price"
at the 'Brave New Workshop' Thurs.
Sun. and Tues.-Thurs.: 8:00 P.M.
Two shows on Friday: 8:00 and 10:00
Three shows on Sat.: 8:00, 10:00
and at 12:00 P.M. Tickets \$2.75,
Students 2.25

"Think Once or Maybe Twice"
Performed at the Coffeehouse Ex-
temp; Thurs.- Sun.; 8:00 P.M.
\$1.00 Charge

THURSDAY

December 10

Sean Blackburn, folksinger, at
1 Groveland, 7:30, 25¢

Mary Elias playing original folk
music at the 'Coffeehouse Extempore'
at 9:00, cover charge of either
25¢ or 50¢

Chris Webber at the New River-
side Cafe at 9:00, 75¢

Minnesota Orchestra conducted
by Leon Kirchner 8pm, \$3.25-\$6.00
at O. Shaughnessy Aud, College of
St. Catherine

FRIDAY

December 11

"The Middlespunk Creek Boys"
play Middlespunk Creek Music at
the New Riverside Cafe 9:00 \$1.00

"Lost World" 1925 film at
the Xanadu Film Festival shown
at 8 and 10

"People's War" Portrait of North
Vietnam under War conditions at
the 'Strike Film Co-op', 2 shows
9:00 and 10:30 P.M. Donations of
20¢ to \$1

"The Hunchback of Notre Dame" Lon
Chaney to be shown at the Acme
Film Society at 8, 10 and 12 P.M.

"Jack and the Beanstock", "Flash
Gordon" two films to be shown at
the 'Piper Film Club' at 8, 10
and 12 P.M.

Dave Hancy playing folk and rag-
time music at the 'Coffeehouse Extem-
pore' at 9:00, cover charge of either
25¢ or 50¢

SATURDAY

December 12

"King Kong" the original 1932
version, at the Xanadu Film
Festival' shown at 8 and 10 P.M.

"People's War" Portrait of North
Vietnam under War conditions at
the 'Strike Film Co-op', 2 Shows
9:00 and 10:30 Donation of 50¢
to \$1

"Jack and the Beanstock", "Flash
Gordon" two films to be shown at
the 'Piper Film Club' at 8, 10
and 12 P.M.

"The Hunchback of Notre Dame" Lon
Chaney, to be shown at the Acme
Film Society at 8, 10, and 12 P.M.

"Nancy Hauser Dance Co" at the
Guild of Performing Arts 8pm
\$3.00, studs \$2.00

Scott Alrik folk music at the
'Coffeehouse Extempore' at 9:00,
cover charge of either 25¢ or 50¢

"Mama's Home Cooking" play good
ole jug band music and dope songs.
New Riverside Cafe, \$1.00, 9:00 pm

"Music From the Triangle Bar"
with Willie Murphy, Roy Alstead,
Dave Ray, Dean Carr, Ken
Schaffer at the Cedar Village
Theatre, 8pm, \$1.50

SUNDAY

December 13

"Lazy Bill Lucas Trio" plays lazy
blues - Lazy Bill on piano, New
Riverside Cafe 9:00, \$1.00

"Nancy Hauser Dance Co." at the
Guild of Performing Arts 3pm
\$3.00, \$2.00

Paisleys rock and roll at the
'Coffeehouse Extempore' at 9:00
cover charge of either 25¢ or 50¢

"Savoy Brown" Plus "Haystacks
Balboa" at the 'Depot', 2 shows
at 7:00 and 9:30 P.M. Tickets \$3.50

"Clark Terry and the Minnesota
Orchestra" Guest Trumpet Player
at the Northrup Aud., 4:00 P.M.
Tickets \$2.75 to \$5.50

"Between the Tides", "Pigs"
at Bell Museum of Natural History.
2:30, 3:30 pm FREE.

FUNK 49

BULLETIN BOARD

ROOMMATES WANTED: 2 to 4 to
share out of site house. Call Mary
429-6847 or come to 4615 Oakland.

WANTED: A couple 21 or over inter-
ested in being an alternate house
couple for group house for teens.
Salary not certain. Call Ann at 823-
8743 after 5 pm.

I WOULD LIKE to learn to sew. Call
Tom, 331-8841, after 6 pm.

GAS STOVE for FREE. Good condi-
tion. 225-5026.

HELP WANTED: Person knowledge-
able in folk blues country jazz hill-
billy etc. to help order albums for
Electric Fetus apply in person Dec.
14 12-6 pm 514 Cedar.

RIDE needed to Oregon immediately.
Howard. 338-2053.

DOES YOUR heel need healing? Got
a hole in your sole? Is there a tear
in your footwear?
IF SO, make it on down to the Whale,
521 Cedar, where Jcnah and friends
are now doing shoe repair. They'll
have you happily truckin' down the
line in no time!

PEOPLE INTERESTED in setting up an
alternative program for high school
dropouts ages 16-20. Room 314, 1006
W. Lake Street Friday, 11-3:30.

LEE: Please call me. I miss you
and love you very much. SARAH

WE ARE TRYING to begin an altern-
ative activities center based on a
free exchange system.
NEEDED:

1. a place; building, house?
2. funds
3. people engaged in alternative
activities; counselors, music-
ians, sensitivity trainers, etc.
4. anybody who wants to become
part of the free exchange system
involved--whatever you do.

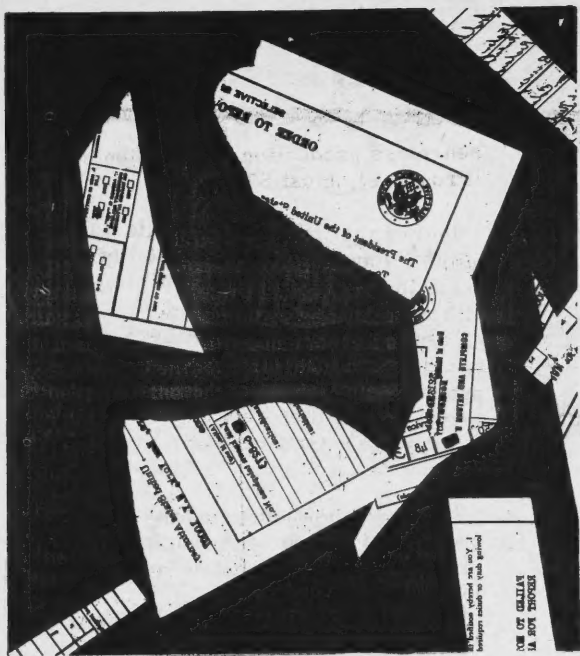
CALL OR WRITE: Stan Alperin
3636 Snelling Ave, South
Mpls. 55406 phone #: 729-3818

WEST BANK SCHOOL OF MUSIC
PRESENTS

MUSIC FROM THE TRIANGLE BAR
in concert at the Cedar Theatre
solo appearances by:
Willie Murphy Dean Carr
Dave Ray Ken Schaeffer
Roy Alstead
Saturday, December 12. 8 pm \$1.50

There will be a Christmas craft
sale next Monday, Dec. 14, at the
New Riverside Cafe, featuring all
hand-made items (pots, candles,
clothing, woodwork, who knows
what all). Be sure to come and
do your Christmas buying where
the artisan gets his/her full share.
And everybody with stuff to sell
come on over too.





MINN 8; 3 more convicts

A jury of 8 men and 4 women returned a guilty verdict after they deliberated about two hours in the trial of three of the Minnesota 8.

Don Olson, Brad Beneke and Pete Simmons conducted a defense consisting mostly of character witnesses, unlike the previous trial in which the defense rested its case without calling a witness after the judge ruled discussion of the Vietnam War irrelevant.

Prosecution called four FBI agents to testify to what they observed when they arrested the three in Winona in July. Their testimony was more polished than it had been in the aborted mistrial.

Robert Renner, chief prosecutor, then called Mrs. Margaret Price, executive secretary of the local board, to the stand. She stated that there were about 4 780 active files (637 of them 1-A) in the Winona Co. selective service office. She further testified that the lock on one file cabinet had been punched in. She said a locksmith repaired it in about 15 minutes and didn't charge her for the work.

Renner then called Col. Knight, State Director of Selective Service, to testify about problems in the SS when local boards have been successfully ripped off.

Knight testified that when files were destroyed it took the SS two to three months to get back in operation. He also stated that it takes thousands of hours to reconstruct files in boards that had been ripped off. He said that around Christmas time 1969 he sent all Minnesota local boards a reprint from Readers Digest that said the American people must be patient in regards to the Vietnam War. He testified that he paid for the mailing and reprinting costs himself, and that he enclosed a letterhead from the state office and signed it 'Peace on Earth, to men of good will.'

During cross-examination Brad Beneke, defending himself, asked if the SSS informed registrants of the unconstitutionality of the Minnesota appeal procedure. Knight said they only became aware of it if they went to the local board to find out. Then Brad, through careful cross-examination pointed out that they could have been there to get information about registrants to inform them of the unconstitutionality of the state appeal procedure. Knight testified that this could have been possible. If it was true then they couldn't be convicted under the charge in the indictment--attempting to remove and destroy official records.

Don Olson, also defending himself, asked Knight if there were any draft boards outside the U.S. Knight explained draft board 100, located in Washington, D.C., is used for young men who turn 18 when travelling out-

IN THE COURTS

side the States. Don then asked, 'Does Puerto Rico have draft boards?' Knight replied yes. Don then inquired, 'Is that outside the U.S.?' 'Not for this purpose,' Col. Knight replied.

This shows clearly where the Selective Slavery System, or at least where one of its main men, is at. People, and their human and civil rights, aren't really important. The main concern is processing names and numbers for military service.

Ken Tilsen, attorney of Pete Simmons, made a brief opening statement in which he pointed out that the government's case showed no damage was done to the 'official records.' He told the jury that he would call 3 witnesses on behalf of Pete.

Brad also called Secretary of State-elect Arlen Erdahl who testified that he wrote a letter to Brad's local board supporting his CO claim. He said Brad's reputation in the House was one of truth and efficiency.

Don Olson, also defending himself, called three witnesses.

Roger Dullum, assistant computer analyst for Honeywell, testified he knew Don for seven years. He and Don had been members of the same fraternity at the U. of M., and that Don had become president of the frat. He said Don, too, had a reputation for being non-violent.

Don then called Jack Graham, a lawyer who has done considerable research on the constitutionality of the SSS law. He testified he met Don in the fall of 1966 when JACK organized a group called 'Conservative and liberal Americans against the war in Vietnam.' He said he knew Don as one who wanted to bring a legal, constitutional, and nonviolent end to the War and SSS.

Don called Dave Gutnecht, one of the founders of TCDIC, who testified that the Center was founded to build a resistance movement to the draft and government policy in Vietnam. He stated that he and Don were in a group for the study and practice of nonviolence and that Don started a class in the experimental college on U.S. foreign policy.

Devitt would not allow Dave to testify about his own case, in which the U.S. Supreme Court declared SS delinquency proceedings unconstitutional.

After the defense rested its case Renner made his closing arguments. He told the jury it was unlikely the defendants went to Winona to get the names and addresses of registrants.

Renner said, 'there is nothing wrong with being in the peace movement. They are not on trial for their politics. They were caught red-handed in the Selective Service office.' He later said 'it bothers me to be a prosecutor.'

In his final statement to the jury Brad Beneke said he lived with a total being. He couldn't isolate the logic from the emotion. He told the jury the paint he and his fellow defendants were holding at the time of arrest could be used to educate the people. He cited billboards painted 'STOP USING WOMEN' as an example of such creative, educational destruction of property.

Ken then called the first witness, Mary Simmons Pete's mother. She testified to her son's background. She said that Pete graduated from high school at age 16, second or third in a class of 150. He participated in Vietnam Summer in 1967 and began studying war, peace and nonviolence. She also testified that Pete became a pacifist but she thought pacifism impractical.

James Kimball, Sunday Tribune columnist, testified that he met Pete in 1965. He said he had been very impressed with the then 14-year-old, and that Pete had a reputation as an idealist and a pacifist.

Then Ken called David Pence, South East community housing union organizer, who has the same local board as Pete. He testified that he and Pete worked together in talking to high school students about the war and draft for the Twin Cities Draft Information Center.

Dave also testified he knew Pete personally as quiet.

peaceful and unaggressive. He added that he knew Pete was politically opposed to all violence and pointed out a letter he had written to HUNDRED FLOWERS condemning the recent bombings as acts of individual terrorism. He signed it as a member of the Minnesota 8.

Brad Beneke told the jury in his opening statement that he did not deny his presence in the board at the time of arrest. He said he believed they were charged with attempted interference of SS procedure because they had actively opposed the War and Selective Service.

Brad called Prosecuting Attorney Robert Renner to testify about his encounter with him during Brad's term as a page in the State House of Representatives. Judge Devitt ruled that Renner wouldn't have to testify until after briefs on the incident had been submitted to him.

Brad called his brother, Bruce, a lawyer and army captain, to testify about his background. He told the court his brother had a reputation for sincerity, honesty, truthfulness and nonviolence. He added that when Brad was a high school junior he wrote a paper on U.S. Imperialism in Vietnam and told of the 16 athletic letters Brad had won in high school.

Brad then called Dennis Richter, a fellow high school student, who testified that Brad raised the consciousness of the students by his work in the community. He said Brad had a reputation as a person who searched for the truth in things, and that he had a philosophy of nonviolence and pacifism.

The reason they went to the Winona board rather than on in the Twin Cities area was because 50% of the state's draftees are from rural Minnesota.

He closed by saying that Amerika's technology has evolved faster than the consciousness of its people. 'We've lost the passion of life. We've become objects of that machine.'

'We must all have perspective on what's happening,' he told the jury. 'When we get together to fight the oppression that will be the second coming of man.'

Don Olson told the jury that their past activities against the War and SSS were not on trial. He cited quotes from newspaper articles dating back to 1963 which said Amerika would soon win the War.

He said the jury has the power to acquit over the judge's instructions. They are supreme and answer to no one, including the judge. He said they can move to change society if they feel a law is unjust. He cited the case of the Catonsville 9, where the judge instructed the jury to that effect.

Ken Tilsen, defense lawyer, said jurors should listen to the defendants' arguments. He said Brad wanted the jury to understand the motivation of the 8 and Don thought a vote of acquittal might end the war sooner. He stated there was no proof the defendants entered the SSS office with intent to remove and destroy official records. He pointed out that nothing was removed and that no damage had been done. He told the jury Renner implied 'that these are the type of people who would do it.'

Renner's rebuttal misrepresented the defense's case and misinterpreted their arguments.

Devitt continued the prosecution by telling the jury the defendant's state of mind helped to show their intent. He continually misinterpreted the defense case, giving full bearing to the case of the government. He told the jury they had a limited responsibility in regards to the war, draft, and peace movement. He stated that good motives are not a defense.

The Devitt-Renner Railroad hasn't slowed down yet. Sentencing will probably be within a month.

Meanwhile, the next trial is scheduled to start in Duluth Monday, January 4 in Judge Neville's court.
FREE ALL POLITICAL PRISONERS
FREE THE EIGHT

BARN STORMERS:

12 free,
7 guilty

A jury of 6 men and 6 women deliberated 7 hours and returned a not guilty verdict of 3 and a guilty for 7 defendants in the trial of ten people who were busted May 7th in front of the Oak Street Red Barn. The charges of unlawful assembly were dropped against 9 more defendants earlier when the prosecution had failed to identify them during its case.

Louis Bloom, prosecuting attorney, briefly summed up the evidence as it pertained to each defendant individually. When he applied the law in the case he said that what occurred that day had been an "unlawful assembly."

Wood Foster, defense attorney, stated to the jury that no crimes had been committed. He

pointed out that no violence occurred other than throwing marshmallows at the police as they were leaving the scene.

He restated that 6 defendants, George Bloom, Mark Pearson, Criag Stempf, Ann Schendal, Linda Hipp, and Richard Enga, had not been active in the picketline. They were there as spectators and should not be found guilty.

He said the other 4, Terry and Patty Parczyk, Paul Wojenski, and Jon Norstad, were part of the picketline and didn't attempt to leave when the pigs arrived. He stated that their convictions were so strong and they believed they were in the right so much that they were willing to be arrested and go through the court proceedings. He pointed out that to find them guilty was denying everyone the right to peaceful assembly.

Judge Kantorowicz instructed the jury as to the law in the case. He read the law that deals with unlawful assembly and the part of the constitution that deals with the rights of assembly. He told the jurors to rely on their own memory as to what the witnesses said. That was to be their sole basis for making the judgment.

Earlier the defense called Alderman Carins, who testified that he saw no acts of violence. He stated that he could always get into the Red Barn and that the doorway had not been blocked.

After the defense lawyers argued in the judges chambers for a suspended sentence, Judge Kantorowicz sentenced 7 defendants to \$100 fine or ten days. A stay of execution was granted pending appeal.

HIPPIES WANTED INQUIRE WITHIN

A primitive recycling operation run by freaks and activists and supported by government and industry could grow out of public hearings Tuesday.

Tom Griffin, who wrote the throw-away bottle ban ordinance rejected by City Council, is sponsoring the 5:30 p.m. hearing at the public library with 9th Ward Alderman Richard Curtin.

Griffin, a University of Minnesota teaching assistant, thinks businessmen and politicians have come to accept the fact that someone must begin recycling the bottles, jars, cans, paper and boxes which used to be called 'disposable'.

But neither corporate capitalists nor their friends at City Hall are willing to expend the time, money and energy needed to build the recycling plant the area will have to have at some point.

A temporary alternative is a collection center for the city's wastes. It would gather recyclable garbage and prepare it for buyers capable of processing it.

Besides reducing the city's supply of used beer cans, newspapers, bottles and boxes, and supporting the staff, such a program would educate the people about ecology in general and a couple of things in particular:

- 1) that we must recycle the non-consumable products of the consumer society;
- 2) that this recycling is not really the solution to the problem--wasteful,

senseless production, even when called 'Progress', must STOP.

Neither the private nor public sector of the Minneapolis economy is interested in building this kind of program either, according to Griffin.

"Government won't do it because of the red-tape involved in setting up any public program, and business won't invest 'cause there isn't a lot of money to be made," Griffin said.

"They do, however, see the need for such an operation, and would be willing to help a group interested in doing the job," he added.

Griffin is fairly sure, for example, that he could get the city to donate land for such a project. He'd be happy to help the project take advantage of the liberal guilt of corporation execs too.

"It would take 6-12 people willing to devote a year or two of their lives to this work. They could easily live off income from selling glass, paper,

and so forth to the few private firms into recycling. But it takes a lot more commitment than going on a peace march."

If you're interested, call the Environmental Action Center, 378-1313. A meeting will be announced for sometime early in January.



THERE IS NO EDWARD BEAR



There is no Edward Bear.....except perhaps Winnie the Pooh coming down the stairs

bump

bump

bump!

Larry Evoy, Danny Marks and Paul Weldon are Edward Bear. Edward Bear are now on a new album, "Eclipse," something to brighten your life when all else is darkness. "Eclipse" is imminent.



KORPORATE

KONSPIRACY

DU PONT

"Industrial preparedness for defense..."



Honeywell salutes the American Ordnance Association on a half century of dedication to the nation's security. And supports the AOA in its efforts to maintain industrial preparedness for defense.

We've been building for America's defense for over 25 years... from all WWII allied tank periscopes to today's small caliber ammunition fuzing, seaborne firepower, and air-

borne munition dispensing systems.

Our common goal with AOA... to maintain a constant state of readiness through the best equipment possible.

We stand ready to build weapons that work, to build them fast, and to build them in quantity. And always with one goal uppermost in mind: a more effective military man now... and in the future.

HONEYWELL

Since March Honeywell has laid off over 3000 employees. Steve Keating, Honeywell president, said that the reason for the layoffs was because of "cutbacks in spending by the Defense Department and the National Aeronautics and Space Administration." He continued, "Honeywell is obviously not immune to the nationwide decline in government orders which is resulting in widespread layoffs throughout the country. We are adjusting our work force so that we can continue to be competitive in this increasingly competitive environment and this inevitably will require additional layoffs."

However, in addition to the problem with bosses workers also have problems with union officials. The officials encourage polarization in the union between the separate seniority groups. Rather than unite the workers in the common cause the officials have succeeded in dividing workers over different job categories. By encouraging this artificial division the union has sold out the workers.

The union officials of local 1145 have condoned contract violations by management in connection with some of the layoffs. They have sided with the bosses that maintain the market by corporate profit rather than the people's needs. The corrupt union officials have sold out the working class to the extent that they no longer have any protection from the kind of treatment they have been receiving.

Some of the most recent layoffs have included men with 18 to 20 years of seniority. This was done for the corporate interest and proves that the corporation has no consideration for the working class.

The Left in this country for a long time has been trying to make ties in the labor movement, however, they again blew a golden opportunity. They have historically given up their work just when they could be most effective in dealing with the problems of the people.

During the summer Honeywell Project lost its momentum and dissolved. Personal criticism extended into nitpicking and destructive criticism rather than a revolutionary criticism to correct the mistakes they had made in the past. If they could have come through the personal hassels and given the workers the support and help they needed they could have built strong bonds with the labor struggle in this country.

That alliance would have proved to have been invaluable to the extent that with the working class on its side the Left would have the base to initiate change in this country.

We must work out the personal hassels and we can't afford to let them be the destruction of all our efforts. We must begin to relate to our brothers and sisters with the revolutionary love necessary to bring about the revolution. We must strive to work together because if we don't the pig power has us stopped before we have started just by keeping us at each others' throats.

ALL POWER TO THE PEOPLE



We, as working people, must make Boeing realize that we will not accept the wastefulness of war production, the abuse of our labor, and the decay of our cities.

—from a demonstration leaflet

Ed. Note: Delaware is the home of the DuPont Empire, site of marshal law for nine months after the murder of Dr. Martin Luther King and Amerika's contemporary example of a fascist police state. The following report is only another example of DuPont's campaign against the forces of liberation within the walls of Wilmington. The aim of the DuPont's death machine is Mayor Haskell who recieved open support in his campaign for mayor from the DuPont interests.

Wilmington's chapter of Youth Against War and Facism (YAWF) today denounced the Nov. 20 arrest of two leaders of the Young Lords as "a racist response by Mayor Haskell to legitimate demands by the Puerto Rican community."

In a press release issued Monday morning, the youth group charged that Mayor Harry Haskell is acting as an intermediary for real estate interests, doling out money to "construction planners" while people in Wilmington are being evicted under the condemnation program of urban renewal.

BOEING

In Seattle, the economic recession, which has set prices soaring and put men and women out of work in droves throughout the U.S., is almost a full-scale depression. The official unemployment rate here is about 12%, but that just counts people who are eligible to collect unemployment benefits. If the last company you worked for didn't collect unemployment compensation or if you've been getting benefits for the limit of 30 weeks and now you have to apply for welfare, then the government doesn't count you as out of work. So probably about 150,000 people are unemployed in the Seattle area (out of a population of 800,000) and there is no end in sight.

The main reason why so many people are out of work in Seattle is spelled B-O-E-I-N-G. The huge aerospace corporation had 101,000 people on its payroll at the beginning of 1970, giving Seattle the nickname of Jet City and a reputation as the biggest company town in the nation. But after failing to get a few juicy military contracts and with the commercial jet construction business lagging off large groups of workers in the early spring. By the middle of November only 43,000 men and women were still punching time cards at the company. And now Boeing executive predict they will be laying off another 15,000 workers by the end of 1971.

Boeing executives are worried about their current business fortunes, but they don't include the well-being of the people who work in their factories as one of their concerns. The lucky few who still hold a job at the company are faced with the choice of working overtime for as much as 65 hours a week or of joining the growing lines at the unemployment office. Boeing's owners know that every additional worker is entitled to fringe benefits like health insurance and that costs money.

The major union, the International Aeromechanics Union, at Boeing has done nothing to stem the tide either. During the last year, the union has lost over 60% of its membership, mostly skilled white male machinists. Unemployed workers only have to pay 50¢ a month dues to retain their I.A.M.U. membership but few are bothering to pay even that nominal fee. The union never did much for its members in prosperous times and now it has all but faded out of existence.

Last July, a new organization stepped into the political vacuum. A collective of ex-students from the U. of Washington had begun in March to relate to the unemployed by handing out leaflets and free

"Winter is approaching and people are being sent into the cold streets with no new shelter being provided for them," said the YAWF statement. "Is this the way Haskell's government is going to deal with the people? Ignore their demands, while jailing their leaders?"

YAWF pointed out that the Lords' arrest, allegedly in connection with their occupation of the Mayor's urban renewal office last Wednesday, only took place after the Lords had secured the services of L. Coleeman Dorsey, advising attorney for the U.S. Commission of Human Rights, two days later, on Friday, for a suit against Haskell's government for possible violations of Federal equal housing laws. "This is a clear case of racist retaliation against the Lords' legal action," stated YAWF, "a vicious attempt at intimidation."

"Among the charges levied against the arrested Lords was 'inciting to riot.' But it was not the Lords who are guilty of such charges, but Mayor Haskell by personally leading forty clubswinging cops into a police riot during negotiations," said YAWF.

hot coffee at the Seattle unemployment office. The leaflets spoke forcefully about the root cause of mass joblessness in the area: a war based economy controlled by businessmen who put profits ahead of observing the human needs of the population. Many heated arguments sprang up along the long lines in front of the government pay windows.

In early August, the collective (which calls itself Tupamaros—after the Uruguayan guerilla group) joined with some unemployed Boeing engineers to form the Union of the Unemployed. After several meetings they laid out a program:

"We demand socially productive jobs for all who can work. This means jobs staffing child care centers, community clinics, hospitals and building new housing.

"We demand an adequate living income for the employed and unemployed alike. It is intolerable that people must merely subsist or even starve in this country or any country.

"We demand conversion of the entire war and waste economy so that for example plants like Boeing can be used to produce the things we desperately need such as rapid transit.

"We demand an end to the Indochina war which working people pay for with inflation, increasing taxation, and the lives of their children.

Through the fall, Union meetings have been attracting 40 to 50 people a week and frequent actions have kept their spirit high. On November 5, 250 Union of the Unemployed members and supporters capped two months of intensive organizing with a mile-long march in a heavy downpour to the front gate of Boeing's main plant. They held a rally next to a long line of company cops armed with riot clubs who ringed the entrance to Boeing's sacred administrative offices.

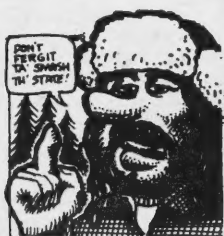
Boeing's official response to the Unions demands has been evasive. Boeing claims that they would like nothing better than to reconvert. However, they say, "There just aren't any clients around who want to spend the millions necessary to develop a cheap rapid transit system." And when it comes to unemployment, T.A. Wilson, President of Boeing, is content to bemoan the sad state of the economy in general.

Meanwhile the Union of the Unemployed continues to grow, and with 60,000 men and women laid off in Jet City, political consciousness should be growing with them.

You've all heard the familiar saying "Don't fergit ta smash tha State." Let's put some real meaning into those words. What can you do as a peace-loving, non-violent individual that will he'p contribute to the eventual downfall of the capitalistic system and the police state? There's lot's you can do as an individual even if you're not a "revolutionary". People don't realize the possible consequences of seemingly unimportant acts. Here's an example:

The other night a friend of mine came out to his car to find a ticket on the window of his car. There were about a dozen other cars right in that area that had tickets on them so he went right on down the line and removed every one of them. Now, what would be the consequence of this act if just five of you people reading this article would go out and remove every ticket you saw on car windshields? How about if 10 or 20 people did this. It would completely destroy this system of tagging vehicles. If hundreds of tags didn't get returned it would completely bog down this system which results in many of our brothers and sisters being arrested. How many people do you know that were stopped on a "routine check" and ended up having to spend the night in jail or even worse, time in the workhouse for parking tickets? It's just another form of harrassment the pigs use on us because they know that most freaks don't pay parking tags. Collect those tags! Save them til you get a big bunch and then return them to the pigs in your own way. Lots of room for ideas here.

Another important tool for the non-violent revolutionary is the can of spray paint. You've probably noted the handiwork of a few of our sisters on billboards around town. Imagine the impact if hundreds of us struck not only billboards but corporate establishments, bridges, and walls etc.



Billboards are eye-catchers. You can use them for any kind of a message. Bridges and concrete buildings are even better because the message will last longer there. The billboards change every month. Some suggestions for messages: PEACE NOW! BOYCOTT CHRISTMAS. DESTROY CAPITALISM. CHILDREN ARE DYING WHILE PEOPLE ARE BUYING. STOP SEXISM. (On blatant billboard offenders). The effectiveness of these slogans will be better if so-called "obscene words" are avoided. People really get hung up on these four-letter words and can't get beyond that point. The political impact would be totally lost on these people who are most important to reach. Wouldn't it be nice if every STOP sign in town said "STOP WAR"? Maybe there'd be a sub-liminal effect on the consciousness of the people.

Another target of the spray can is the parking meter. Just spray over the windows on each side and presto! it becomes useless. Or, if you really want to gum up a parking meter, just give it a shot of rubber cement or glue in the coin slot. This serves two purposes: It will burden the system greatly if enough people do it and it will say "I'm tired of paying for everything I do."

It's a good idea to carry a can of spray paint with you at all times. You'd be surprised at the creative ideas you'll get on the spur of the moment. Also, at demonstrations, if you spray a charging pig with black paint, he'll have to remove his gas mask if he can't see through it and then let him smell some of his own gas fumes. This could be an effective equalizer.

The capitalistic system is most vulnerable in its pocket book. Anything you can do to cheat the system helps. Remember, you're not alone. Spread the word. The more people who use the methods described on this page the greater the impact will be.



Want to call a friend long distance for the holidays? Just go to the nearest phone booth, stick in a dime, which you'll get back, and dial Operator. When she answers, immediately say "My credit Card number is S-929-1234-126 and I'd like to call area code" and give her the number you want. The 929-1234 could be any number in the Twin Cities. Don't use that exact one but make sure that you use a Twin Cities number. The 126 means Mpls.-St. Paul and the letter S is used on all credit cards issued in 1970. Don't use it after the first of the year because it will change. As a public service, HUNDRED FLOWERS will keep you posted on the new numbers for 1971 along with a full story on telephone credit card etiquette as soon as the new information is issued. Just for the fun of it, you could charge the call to Dayton's number or the First National Bank etc.

Credit cards are really good at causing king-sized headaches to the capitalists. Mitting stores during the Christmas rush is the safest time, but be careful because they just aren't lenient when they get their toes stepped on. You can usually charge under \$50 on a Bank Amerikard without them calling the main office. Bank Amerikard is the best bet for "Christmas shopping." You can charge \$40 on a Day-ton's card and \$50 on a Sears card before they call to verify. Don't buy more than two record albums per store because they figure that's the first place you'll go and charge and they check on large record purchases or any other "suspicious" purchases. Don't be too greedy. you can make a million ten to fifteen dollar purchases without causing any suspicion. If they should make a call, just "browse" your way out of the store.

Computers are also fun to play with. Any time you get a bill with holes punched in it (and you decide to pay it) take a razor blade or exacto knife and cut a few extra holes in it. It can sometimes really foul



up a system. It may even make an error in your favor. Of course if it it makes an error against you, you can always raise hell.

These are just a very few of the



things you, as a single individual, can do that will have a direct concrete effect on the system. The list is only a beginning. We hope to compile a long list of things that will make the oppressive capitalistic system become ever more cumbersome so it will eventually collapse under its own weight without a drop of bloodshed. It can be done. HUNDRED FLOWERS circulates approx 7,000 copies per week. At least 2-4 people just like you and me read every issue. That's 10-20 thousand people. If even 2 or 3 thousand of us started doing a few of the things mentioned here it's consequences would be a formidable power to reckon with. Tell your friends. There are innumerable areas we haven't even touched on, such as selective service, junk mail merchandise offers, and ways to make "straight" people become aware of what's going on.

If you have any ideas at all on how readers of this paper can help fuck up the system in any way, write it down and mail it to us TODAY at Box 7152 Powderhorn Station, *pls 55407. Remember, no idea is too small if it's multiplied thousandfold. DO IT!

----dug demalignon



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TODAY!**

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AND a woman who held a babe against
her bosom said, Speak to us of Children.
And he said:
Your children are not your children.

They are the sons and daughters of Life's
longing for itself.
They come through you but not from
you,
And though they are with you yet they
belong not to you.

You may give them your love but not
your thoughts,
For they have their own thoughts.
You may house their bodies but not
their souls,

For their souls dwell in the house of to-
morrow, which you cannot visit, not even
in your dreams.
You may strive to be like them, but seek
not to make them like you.
For life goes not backward nor tarries
with yesterday.

In this article I will discuss two rural hippie communes in which I lived for a total of 10 months. Those experiences served as a catalyst to my becoming a feminist. I did not live on these communes for the purpose of writing this paper. I joined them as an alternative to the straight world.

The hippie subculture is, for the most part, not very different from the rest of American life. It is based on super consumerism. What is the difference--leather or plastic? All this is part of being "groovy". However, what I have seen is a lot of very boorish men on some very heavy ego trips, and a million little self-appointed, self-infatuated male (you'll never see a female) gurus running around. I see women treated as groovy objects to possess and adorn the male ego. Wanted: groovy, well-built chick to share apartment and do the cooking and cleaning, must be "clean". Does that sound familiar? Rent-a-chick prices range from \$0 to giving free bath, room and board.

Men have told me that they couldn't remember the name of the girl (they always say chick but I just cannot) they slept with the night before, in some cases they had not even asked. Who cares? Hippie men act like suburban studs, who look good but are selfish and rarely know how to do anything more than gain a little pleasure for themselves. Hippie women over 30 have that lean and desperate look. If they remain hippies they become the big mamas. It seems that no one wants a woman, just a "chick". If a woman objects she is "uptight", a "dyke", a "bitch", frigid and subject to physical and mental abuse. Many women are made to feel sick and neurotic for stepping out of any of the traditional female roles. Most damaging of all is the feeling that it is "all in your own head". If you could only get that straight then everything would be groovy and you would be liberated.

The talk of love is profuse but the quality of relationships proves otherwise. The hip man like his straight counterpart is nothing more, nothing less, than a predator. His sexual experience is largely an act of conquest or rape and certainly nothing more than an expression of hostility. The idea of sexual liberation for the woman means she is not so much free to fuck but free to get fucked over. All of this and it's free of charge. A woman can hope for a place to "crash". The sons have really outdone the fathers. Our mothers could get a home and security; a prostitute, money; but the hippie woman is bereft of all that.

Just as capitalism progresses to its extreme--fascism--hippiedom is the extreme of our male-dominated culture. It is a power trip in which I have seen men desecrate the land, and turn women into prostitutes and beggars. (Sound strangely familiar to Vietnam?)

A few women and I wanted to start a rural women's commune. I went to speak to some people who were buying 100 acres and were supposedly looking for someone to farm it. I told them that we had a group of women who would just love to do it. What! Only women! No, it must be men and women. Why? I never did get an answer except that men are our brothers or rather that we had better understand that they are our brothers. I suspect that hip movement men are threatened by strong, fearless, free-wheeling females. I think hip men are afraid that we might put ideas into the heads of 'their' women. And, in fact, we shall. A few days later I went to the local switchboard and asked them to refer any woman with problems to us for help. A venom spilled from the mouth of the man in charge. He came out from under his bells, beads, and long hair and angrily informed me that he would do no such thing. Furthermore, (and he was really trying to intimidate me) he had "psyched me out" the minute I had come through the door and knew that I was a man-hater and that I would try to influence the women in that direction and that he would never send anyone to me! Enough words about the general hip subculture scene.



The major problems of the commune were male chauvinism, insensitivity, and stagnation. New ideas met with incredible resistance. In order that people notice that you were upset about something it was necessary to do a total hysterical freakout scene. New suggestions met with laughter and ridicule. It is impossible to live in such conditions. When I saw Lottie freak out over the unwillingness of people to change, I saw her old man hit her in the face so badly that she was blinded for two weeks. She and I were called the 'dykes' because we were uppity. Only she was braver and so paid a higher price.

The second type of 'man' was the big Jim C. variety. He had the biggest penis but was not the best fuck around (Just in case this should fall into his hands). He was a big macho alcoholic (as were at least six other men). He has sired six children but will never be a father. I have seen his wife thrown around and come close to a concussion. The men are basically this macho type with one exception.

With that introduction I would like to talk about Crow farm, a commune of 30-50 people in Oregon. It consists of 310 acres financed by loans and parents to the tune of \$75,000 (sound like the house in the suburbs?). The men do odd jobs like tree pruning while the women take care of the babies and wash the unending pile of dishes. They contribute their welfare checks to the communal bank account. Expenses run \$2500 a month. Despite the communal handling of money there is continual squabbling and distrust as to who gets more and who is stashing money and other articles. This is particularly true of the men.

The men come in a few simple varieties. The first is the Bill C. Ph.D., mathematician with 2 wives and 7 kids, too good to work with his hands, but not too good to fuck everything that moves. At the same time always making it clear by putting you down that he cornered the market on brains. To him I was always the idealist whose head he never quite understood.

Fucking became the major occupation of the group. No one was capable of getting anything else done. It was a full-time occupation to prove one's manhood. Meanwhile the house and the kiddies were women's work.

While the men played All-American on an \$8000 caterpillar and wrecked all the cars the women were criticized for their driving and told things like "there are three kids with dirty diapers in here and three chicks--get to it." Of course the men had just been sitting there all that time while the women had been baking bread, making supper, and doing the endless pile of dishes left from the interminable snacks. On one occasion I was crazy enough to leave a friendly note on the wall suggesting that each person wash his own dish. The response was angry derision from the men. The note also asked that three meals be cooked daily, which would simplify cooking and clean-

DON'T GO MIS FOR THAT HOME

ing. What!? Infringe on people doing their own thing? Schedule their lives?! Well, hell, my life was becoming one long round of dishes and meals. I finally stopped helping but then the burden fell on the other women since we really did not have our shit together.

There was a schoolhouse in which one woman worked tirelessly. Education was more of an all day living experience. So we were successfully raising kids who were free of time zones but into heavy "masculine" and "feminine" role playing. The ten year old boy was getting to be an unnerving copy of his father.

I tried a few times to talk about women's liberation. I brought home a few articles. (At that time I had only begun to read the literature). The men gradually became so uptight about it that I took the safer course and dropped the subject for almost two months. It was impossible to really talk about it anyway since everything they said was really only a "joke". Their joking always confused me. It always seemed serious to me (especially when I didn't laugh). They would laugh and then they would not have to deal with me or their problems in a serious way. I wonder if the 13-year-old is a virgin (ha ha), or who has won the quest to deflower her (ha ha ha). She sure is getting to be a good cook and a help with the babies.

Gluttony, drunken brawls three to five nights a week, constant high key frenetic living as well as the sexual frenzy, lack of any creative activity contributed to my misery. I wasn't about to challenge their super egos over the brink.

Another problem was the rapid turnover of people and transients. The atmosphere left me with no bearings at all. I left and so did a few other women (this seems to be a trend--so there is hope). The next time I saw the men they were in town looking for "some ass", and only four women were left on the farm.

If Crow Farm sounds repulsive I assure you that it was. The only good thing that came out of it was my beginning awareness of women's problems and focusing on them. I became more aware of why we compete and I became very interested in the women. Mostly they were warm, loving, generous people. They were and still are being used. Instead of suffering the miseries of shitwork and alcoholic husbands all alone in a house in the suburbs, they were together doing the shitwork as a group. The children and the constant hysteria of the men caused the babies to be in constant tears. Although superficially there was talk of group responsibility for the children, only the women really did it. Women without children became resentful that their lives were filled with too much household drudgery. Women who were into anything interesting like music, poetry, herbs, teaching, or crafts left the farm. Under pressure the only monogamous couple left the farm (the husband was uptight about his prize possession). A woman with one child left to go to a quieter commune in California. And, I finally left to go to a commune in Minnesota. I had lost my hopes for any kind of life at Crow Farm and I thought I still might find another group more willing to experiment with lifestyles and macrobiotics which I was interested in.

Shortly after I left, the Crow men took my car (which I had donated to the commune and used only once), crashed it, ran over it with the caterpillar, and pushed it into the dump heap. I am sure it was a cathartic experience. Probably gave them a hardon. Somehow they never could subdue me and the car was second best.

Before I talk about the Georgeville Trading Post (100 miles from Minneapolis), I would like to relate one of the experiences that I had while traveling through hippiedom on my way there. I came to Minneapolis knowing only one man. The next night he took me to a friend's house. I dropped a triple dose of acid. The friend turned out to be a Leary type guru who took us on a Tibetan Book of the Dead type trip. Unfortunately, I had never read the book beforehand. He was delighting in torturing me because I did not understand. I became more and more terrified. The acid was really working and I was operating in the after death plane. He started spitting in my face and accusing me of all kinds of things. I felt bewildered. He also totally humiliated the other women in the room. I ran away. My boyfriend said it was all in my own head, certainly not the "maharishi" and definitely not the acid. In my greatest need he totally deserted me. These were the most insane moments of my life. I ended up totally out of my mind, half-dressed, wandering the streets of a strange city. It took me two days to be relatively sure that I was on the planet Earth! Lately I have had the strongest desire to meet this "maharishi" once more on the after death plane. It will be his last "trip" and there will be no coming down.

It was in this state of mind that I arrived in Georgeville. The people were happy to see me and I decided to stay and try to figure things out as best I could. We lived in a rented building and farmed about six acres of land. Immediately I got into the farming. It was hard work but soothing to my battered head. Except for one man, I had really become sexually turned off by men. I began to read, study herbs, farm, eat pure foods along with the rest of the group, in August I even helped deliver a baby at home with our whole family gathered around. New ideas were more openly received and people seemed to respect each other. I dropped some more acid this time only with four women, and had an incredibly beautiful trip. For the first time another woman and I spoke our true feelings about the men. We were safely out in the field. It doesn't take too much to realize that we had come to the same conclusions.

Pottery brought in the main income--\$200/month. Life was much simpler but better. The core group of people had known each other for years. As the summer progressed more and more transients came through. The stability of the original group was broken down and the shitwork grew. Especially since the men visitors would never really do anything but sit and wait for their meals and treat the commune as a summer resort. At the present time lack of money, disease, boredom, machinery breakdown, etc. have driven all but six of the people off the land. The people of Georgeville live in monogamous couples, and each of the original group has at least one child. Not all the couples are together. There is less sexual

TAKIN' PARADISE ACROSS THE ROAD

frenzy and the child care is basically the responsibility of the mother. In the cases where the parents are separated, the father acts as if he were single while the mother bears almost all the responsibility of the child.

Our cooking was done on an old wooden stove but was simpler because of the macrobiotic (mostly grains and vegetables) diet. When the group enlarged to more than thirty it really became a project. When I first arrived the men were into cooking and baking bread. The women worked in little groups to do the other preparation and gathering of wild vegetables. Only two formal meals were prepared each day and everyone washed their own dish.



One of the major activities was working for other farmers in the area. This was fun and relief from the monotony--but only for the men. I was the only woman free to go since I did not have a child. When I would get to the neighbor's house it was: hi fellas, let's go combine those oats, and oh Vivian, the Mrs. will be happy to see you, and I end up in the kitchen politely preparing lunch for the 'menfolk', making sure there was first enough room at the table for them to sit and then the women. No man ever made any objection to this. I fought a continuing losing battle against this. The other women worked in the nearby garden plots and did housework and child-care because by default it is always more 'convenient' that way. By the end of the summer I was really quite tired of kitchen work, serving men visitors, illness and babies. The milking of the cow which I really tried to keep doing (I really like cows) was taken over by a man because he was faster, and the goats belonged to another man. One morning as I was starting a fire in the stove one man came in, said he was in a hurry, and that I had better let him do it. I screamed to be allowed to do something. To learn some skill besides the ones I had learned all my life--babies, dishes and cooking. That was a terribly unmellow thing to do. I have started a thousand fires but naturally that morning the fire went out! Later some of the women voiced their support to me in private.

I finally did drive the tractor and help with the haying. It was sort of a novelty not a real responsibility. By September I was becoming bored. The men got jobs unloading freight cars and we were preparing the lunches (sound familiar?). The first day we did not have things together and that night one of the men was upset that the lunch had been late. I exploded with rage that he could dare think he could snap his fingers and that I would come running. I didn't have to take that crap since I was nobody's wife. He immediately apologized and said that he had only been "joking" (now where did I hear that before). At this point the other women demanded to know why he had therefore opened his mouth in the first place. He shut his mouth and slipped away and I got my first taste of sweet sisterhood. So the role playing had not really changed. At least half the women were unhappy, going through crying spells but could not pinpoint the cause. The fact that the roles women can play are so very limited. There are two possibilities; sexual plaything and then madonna and child chewing at the breast. If you object then you are not natural, not groovin with nature, not doing things as they are supposed to be. The only thing the communal woman can create is a child. After the novelty wears off, and the tiredness of the mother makes her less sexual her old man goes looking and she gets left with the kid.

It is interesting to note that the 'natural' order of things is only natural in a male-dominated society. Such attributes as physical weakness, submission, coyness, dependency, stupidity, fondness for children and domesticity are naturally masculine qualities in a female-oriented society! The hippie's desire to do things 'naturally' (his way) works out to be just another extension of male chauvinism.

The hip style of life encourages a pernicious form of bourgeois individualism. As a woman it made me feel that I was sick and crazy. For a long time I believed that my liberation was only a matter of my deciding that I was liberated and therefore getting my own head in order. It lead me to a stone wall against which I continuously kept slamming my head. It turns out that liberation is not something we can do alone. Our loneliness only makes us feel our oppression more acutely. Such thinking comes from isolation--long and painful. Going back to the land would be great if there was enough land that we could afford and maintain. It is easy for a few privileged hippies with a bank account (and white skin) to thumb their noses at city dwellers who can't go back to the land so easily. Hippiedom means privileged citizenship, isolation from other people and their struggles, and neutralization of your desire to struggle. Most important it perpetuates the myth of female inferiority, uselessness after 30, and the most useless and meaningless of all loves for women. It gives total power to men to shit on women and tells total lies like yin-yang= masculine-feminine balance, when the only balance present is that between predator and victim that pervades all of straight and hip society.

Thus, the hip movement is reactionary and very detrimental to the health of women. Although communal living appears to be a step in the right direction, the hip commune uses women in a group way the

same as the fathers did in a one-to-one way. The communes are too fluid to create any security for a woman. Her stability lost and isolation complete she cannot be an effective force for change. She must leave or kick the men out. Kicking the men out is hard because they own the land and are the breadwinners. There is also quite a stigma attached to being that ungroovy and unfeminine. It is hard for the hippie housewife to rebel but it is happening. Almost every woman I know has gone home to her parents' or moved to her own place (using her welfare money). More and more the communes are becoming all male communes. The men look around and wonder where have all the 'chicks' gone?

I never again shall tell you what I think,
I shall be sweet and crafty, soft and sly.
You will not catch me reading anymore
I shall be a wife to pattern by.
And some day when you knock and push the door,
some day not too bright and not too stormy
I shall be gone,
And you may whistle for me.

E. St. V. Millay, 1917

In my rage I wrote to my old friends at the Georgeville commune I wrote to them in anguish over my problems of getting a job, male chauvinism and lousy city life. The following is excerpted from their replies regarding my letter and life on the commune:

...disillusioned: we weren't together, we set out to do way more than we had power to do. Each position and place has an oppressor, someone at fault for the evil. Perhaps men are innately aggressive. If women succeed in overthrowing (much better to change by conversion, religious miracles, gently subverted) dear Vivian the cruel warlike white man has been doing yoga daily and my hopes for freedom from 'barbarism' lie along those channels.
...Now, impatiently we want to go; too busy; too poor; too dirty; it doesn't feel good here and the desire is to escape.

Henry

...Six planets in Scorpio today--opposition from Saturn retrograde in Taurus which is parallel to Pluto--hard times...people are freaking out everywhere...everyone talks about moving...I must retreat...learn the healing arts...live in peace with myself and my family...to love, have sympathy, compassion and patience...you are right, women have suffered...you have taught me to be strong and demand my rights from men...the Madonna image No--the eternal Mother--Yes...I love her and she is good to me..she teaches me how to live...all I must know...heals my soul and gives me love...God is really a woman you know that of course...Jung has taught me about the woman I am and the man inside of me...We love you.

Joan

...the farm I am now living on is an all-male commune... I miss her (his wife)...like I miss her but I don't want her back yet...I have a hard time to cheer you up since I don't know you that well because I have never slept with you (!!)...the liberation of women is necessary for the liberation of men...sometimes I wonder if they or you are not doing it in a strangely womanly fashion (!!)...the first thing women's lib ought to be talking about is down with marriage before they take down the 'sexy' billboards etc....I presently could dig sleeping with you...(!!!)

Larry

...I've never quite understood just what it's about, being a man or a woman...Jesus I hope you get it together so you won't have to get fucked over. It's not easy being on your own...things are sorta ghostly here ...some others are gonna split nobody seems to know what is gonna happen...I used to think I was not enough of a man to be your lover not old enough to keep a high plane of thought and guess what I am right...If what I say seems rude please understand I rarely say this much about nothing.

David

And so ends my life in hippiedom. Those words make it abundantly clear where hip men's thinking is at. Henry, how long can I wait for your miracles the dispensing of which is totally dependent on a panel of all-male gods? Bob, perhaps if I could pretend long enough that I was happy then it would become so. Will my oppression disappear by wishful thinking? Have I picked the wrong career? Is being myself the 'wrong' thing? When a person has difficulty because of sex, skin color or a crashing economy is it their fault? When a person is constantly blockaded by obstacles which have nothing to do with their abilities, ambitions, or good intentions it is called oppression. Can you be so unfeeling to tell an oppressed person that she is on a 'bummer' because she is disheartened? Can you dismiss a person that easily leaving them also with the feeling of guilt that the word 'bummer' connotes? Let's everybody be happy, never mind if it isn't true. Sounds a little like the Lawrence Welk show--but wait a minute--he's so superficial--he's straight (oops). And Larry, your wife just bore a baby girl. What is the matter? Can't you wait until the stitches heal? Little David, are my cries of anguish nothing? Joan will you join with me in our struggle for liberation? Leave your 'Leo' husband who has never been a father to your daughter anyway. Join with your sisters and together we can expose him and the hip culture as the male-dominated, reactionary culture that it is, and from a position of strength demand our rights. The source of our oppression is all men, no exceptions for bells and heads. Let us take our matronyms, the appellation of a goddess or an Amazon Queen and build our own tribes.



"Mother, what is a Feminist?"
"A Feminist, my daughter,
Is any woman now who cares
To think about her own affairs
As men don't think she oughter."

Alice Duer Miller, 1915

MAMA'S HOME COOKIN'

RAGGED BUT RIGHT

After their debut at Coffman Memorial Union last week the revised MAMA'S HOME COOKIN' emerges as a group of our most powerful musicians. West Bank people have enjoyed the group for several years now and it's been generally agreed that they've been one of the most listenable outfits around. What they lacked in musical sophistication they made up for in vitality. They're already an institution at community musical gatherings. Starting with the Coffman concert Mama's Home Cookin' was joined by Mary DuShane, the fine country fiddler and vocalist. Whether it was Mary's influence or some other force, by the time they showed up at the New Riverside Cafe on Tuesday they were more together and inspired than ever before.

Though on Tuesday night some of the personnel was lacking, Mama's Home Cookin' managed to make up for it with a little help from their friends. Jug player Bobby Crabb was in New York and Toad the double belled euphonium man was recuperating from a trip to Duluth.

Bill Donicht did his usual fine performance as guitarist

and lead vocal, joined by Mary's fine harmony. John Gauthier was playing twelve-string and Mary fiddled. Warren Windem performed his first public banjo solo and was joined by Mary and the rest

of the band for Cripple Creek. John Beach played and played and played the melodica. Rick Bennett, the prodigal bass player, returned to play with the group for the first time in a while, bringing with him his famed Martin washtub bass. Sitting in for the first time were Alan Jones on jug and David Himmelbach on piano.

Irving Kellman played spoons from the audience and heckled the banjo player.

Before the audience knew what was happening, MHC had them all trapped. There was an amazing dialogue between Mary on the fiddle and John on the melodica. John, a fine pianist, has really made it this time on the melodica. At some times he was playing unbeleavable lead guitar riffs and at others he blew mysterious oriental tunes that fit perfectly with the jug band blues

background. His prowess on a relatively unknown instrument is astounding. David Himmelbach though unpracticed in jug band music provided a perfect blues piano and Alan Jones was a quiet jug player but a powerful vocalist (on We Shall Not Be Moved) and a good percussionist (beating the jug on the piano when he wasn't blowing it).

The repertoire ranged from classic jug band tunes to blues to country hymns. The musicians played loudly but tastefully with a maximum respect for each other. The conversation between the fiddle, melodica, and piano was amazing and the two guitar, banjo, bass, and jug backing was beautiful. Donicht's contagious good vibes pervaded the whole thing and the degree of communication between the musicians and the audience is seldom seen. By the end of the set everybody was on their feet howling for more. While beginning to realize some of their vast musical potential, Mama's Home Cookin' has lost none of their down home vitality and are still able to generate more excitement than almost any other local group. As there is no other jug band in the country as diverse as MHC, it was an historic evening for North Country music.

--Ralph



James Gang

The James Gang played two shows at the Depot last Sunday night. About 3,000 kids paid \$3.50 each to hear them. Another 1,000 or so were turned away. The Depot is probably the worst place in town for a concert. Those who could ignore the hot, very crowded conditions probably enjoyed the James Gang who were at their best during the second set, even though they were too loud for the Depot. They played a lot of their familiar favorites along with a lot of new stuff. On the bill with them was Ned, a very good group playing nightly at the Depot.

The following is excerpts from an interview with the James Gang and HUNDRED FLOWERS reporter Doug deMaligmon and photographed by Cheryl Walsh:



HF: How long have you guys been playing together?

Joe Walsh: (Lead guitar) I don't know, 3 and a half years. It doesn't seem like that but I guess it's been that long. Dale joined probably about 2 years ago. Jimmy and I have been playing for three and a half years.

HF: Is Jimmy more or less the leader?

Joe: Yeah

HF: I notice you've got six mikes on the drums....

Joe: Yeah that's why, cause he's the leader.

HF: Do you have a sound man that travels with you?

Joe: Yeah, he takes care of the echo and reverb.

HF: You sure put out a good sound for just three guys.

Joe: It seemed really unbalanced, maybe we can get better the second set. The first set seemed kind of awkward, nothing quite sounded right.

HF: You went to school at Kent State?

Joe: Yeah, we all did for a while.

HF: What did you take up there?

Joe: Jim was in music. I was in some music, mostly English.

HF: And that's where you got together?

Joe: Yeah.

HF: Have you been asked to play any benefits lately?

Joe: We did one for Kent State. We all knew 'em pretty good, those people who were hurt and killed.

We did the benefit in Washington DC for them and for the people that were wounded in the South, too.

HF: Is your group very politically oriented or do you just like to get together and play your music and let the world happen?

Joe: See, that's mostly it. We're not unified at all, I would say I'm more radical than Jimmy or Dale.

But because we're not really politically involved the three of us we really don't see eye to eye on a lot of things. We don't strictly consider ourselves a political band.

HF: How about your politics?

James: I have none.

HF: You just like to play your music?

James: Right, absolutely! That's exactly where I'm at!

HF: What's your next album going to be like?

James: The working title is called "Thirds".

HF: Where does that come from?

James: It comes from the fact that there are three of us, it's our third album and we'll be dividing up the cover work in three parts, each of us having one third of the cover to design.

HF: Are any of you artists?

James: No, not really. Two of us are photographers, Joey and Dale.

HF: Do you write?

James: Yeah, a little bit we all write some.

HF: Which songs have you written?

James: Well, I had part of Funk 48, part share of everything on the first side of the second album. I wrote "I don't have the time...." On the new album I've got working completely on my own.

HF: Most lyrics or music?

James: Mostly music. None of us are particularly outstanding on lyrics.

HF: This is Cheryl Walsh, our photographer.

Cheryl: Are you Scorpio? (Referring to a medallion around his neck)

James: No, I just got this yesterday. I was going to give it to Walsh, the other Walsh. He's a Scorpio, and I like it. I might just wear it.

Like I say we're not really politically together the three of us. I was really very much into Kent State, the shooting and stuff. We're not really white Panther or Black Panther or anything like that, but we probably would do benefits for people who would respect it. We just really haven't been asked. We've been running around really an awful lot trying to establish ourselves. And we haven't gotten into being a political rock band like maybe the MC 5.

HF: (to James)

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HF: What is your sign?

James: Virgo.

HF: So am I, and so is Cheryl, and so is Dale, the bass player.

James: Wow! All Virgos!

HF: Does the group write all the music on your albums?

James: The first album had some unoriginal stuff because we dug doing it. The second album was all our own.

HF: I mentioned to Joe that for three people you really put out a lot of music, good music.

James: We try to cover for each other you know with three people you gotta play a lot, there's no loafing. So we like that, it's fun, we wouldn't have it any other way. Sometimes we feel like we could use another guy but when you get right down to it this is the way to do it.

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SMASH THE SUPERSTARS

LARRY DOMAN

We're hip to what a drag TV is. More and more of us are developing a similar feeling about "youth culture." As we become more sensitive, we're seeing it for what it is—a glamorized version of American culture and society, complete with the fundamental American characteristics of sexism and racism.

It is a culture for white males to publicize. It is a goodtime culture of dope and groovy "chicks". Dope is to get zoned out on and "chicks" are to ball and that's all there is—plus some empty revolutionary rhetoric on the side.

Popular music molds this scene as much as it is molded by it. While some men are attempting to help smash male chauvinism, and are trying to re-humanize and de-objectify their attitudes toward women and relate to women as equals, the music of the "youth culture" continues to treat women as meat on the rack.

Ask any woman who's been to a festival about the incredible physical and psychic risks facing a woman who attempts to relate to the music or the woods.

People didn't laugh in New Haven last May when women took over the stage in a strong criticism of the song "Pretty Pretty Thing" by the Up, the White Panther Band. The same thing happened to Detroit's Mighty Quick at the Alternative Media Conference in Vermont last August. After 15 minutes of an obnoxious, decadent sexist performance, the audience physically yanked them off the stage. Some bands in the San Francisco Bay area have met similar fates recently.

This "youth culture" is also racist. Most rock musicians restrict their "revolutionary" content to drugs, sex and an occasional political slogan. They do not deal with the real oppression of minorities in our society—including women, blacks and youth itself.

The result is an internalized, introverted culture. Black people are concerned with their own survival and haven't got the time to relate to musicians who ignore the real conditions of society.

A new phenomena, however, has recently appeared in some parts of the country—an effort to break the vicious circle which is preventing the "youth culture" from growing and becoming revolutionary. Bands are being formed by revolutionary musicians who are highly conscious of the pitfalls of superstar worship, sexism and racism. Two of these

bands are Red Rock and The Lumpen, both from the San Francisco Bay area.

Red Rock is a group of eight revolutionaries, four of whom are currently members of the San Francisco Mime Troupe. They are quite new—in fact, they have written just eight original songs and performed a few times in public.

I was fortunate enough to see them in Berkeley near the end of October, at a 75 cent a person benefit for the Black Panther Party.

They were tremendously well-received. Their songs included "Private Property Rag", "Workingman, Workingman", and "All the People (Free)". The music ranged from country to soul to old-time rock and roll.

The people were up and going crazy to music about their lives. After the band was done, the people kept dancing for another half-hour. They took Red Rock's energy and gave it right back to them in the form of frenzied tribal drums and dancing. I've never seen any of the "superstars" inspire the people that much.

The Lumpen is the official Black Panther Party band, composed of four singers, one of whom plays piano.

They are backed by the Killer Freedom Messengers. Like other black groups they use theatre-like gestures and movements in their set; unlike other groups they use their hands to make fists and guns, describing the state of the black struggle today.

This group was in town for the Panther rallies last month. They seemed to be well-received by the audiences, although in retrospect the whole trip that brought them to town seemed a little preoccupied with promoting cultural-revolutionary heroes. The middle-class blacks at Augsburg even seemed a bit baffled and intimidated by their act.

These two bands are important because they are consciously trying to create a revolutionary culture.

They sing lyrically about the struggles of the people against a piggy society. They are everyday people who happen to play music well, and try to serve the people by using their creative abilities to express what the people are thinking and feeling. The people dig it and there is a strong mutual love.

They smash the whole superstar trip as well as the thing of a passive, separate audience. They become one with the audience and the result is that the audience begins to take an active part in the making of the experience.

Audience participation in performances can be maximized. One band in California keeps extra instruments on the stage, and invites people to pick them up and start jamming with the band. The Up have developed a good idea—putting microphones in the audience to encourage group singing, while the band's singer mixes with the audience.

It is especially important that women take as active a role in the formation of these bands. Revolutionary rock musicians must break the set of the woman's role as a passive groupie or singer. The rock scene needs women guitarists who can blow ego freaks like Ted Nugent and Alvin Lee off the stage—showing not only that women can play as well as men, but also that rock music doesn't have to be sexist to be good.

Revolutionary bands have one aim—to play for the people. To do this, they play where the people are at—hospitals, military bases, USO's, prisons, parks, street communities, etc.

Where will the money come from? Organizational support is one possibility. Red Rock is affiliated with the Mime Troupe and uses their warehouse to practice; the Lumpen have the support of the Black Panther national office.

Less money will be needed than now, because the bands aren't on individual success trips. Red Rock is aiming for a subsistence income.

Larry Doman and Bird

NORTH COUNTRY MUSIC

North Country is rapidly developing its own alternate expressions of music.

The New Riverside Cafe has provided a sorely-needed showcase for West Bank music—along with good food and vibes.

Hevy Gunz can record for \$18 an hour for studio time to make demonstration or master tapes.

And the collective North Country talents behind Leo Kottke's new album (for sale cheap at the Cafe) is right on.

Whether these efforts will remain close to the people and their experiences will be crucial to the growth of our tribes and culture.

No band in the world could make it by pushing blatantly racist lyrics and attitudes. But too many groups and performers achieve a comfortable hip-bourgeois lifestyle on the basis of music that reflects crude and exploitative sexual relationships.

Brother, can you really expect a woman, your sister or lover to feel a release, a drive, a fulfillment as they are bombarded by sexist hangups and deformed notions of love.

Say It With Rock

We struggle with each other to unite ourselves with one another, yet we go in our most receptive moments to lose ourselves in the decadence of rock music. What we absorb at most concerts—what really comes across to the audience is directly opposed to the interests of the people. That is, the manipulative commercialized ego tripping which is the staple of almost all American entertainment.

Commercialized middle class entertainment, whether it's Lawrence Welk or Rock, not only promotes ongoing sexism and racism, but also serves to act as an anesthetic—a drug we can take to be assured that everything is going fine or like it should be, and not to

worry (read: think) about it". Thus we keep confronting our anxieties and contradictions again and again, but instead of dealing with them we let them continue and consider them normal (or abnormal, but not significant.).

Since so many male fantasies and anxieties are expressed through Rock music males get much of their identity from Rock music. The historical male identity is what is responsible for perpetuating sexism in Rock music, and it is Rock which has served to saturate our culture with male chauvinist egotism, and all its neurosis.

Meanwhile we listen and are entertained/pacified. Seldom is our consciousness raised.

We really show where we are at by what amuses or entertains us. If we are serious about effecting change and creating a meaningful environment, we will want to communicate better than we are able to through existing Rock channels.

As men it is hard to break away from the conditioned "male consciousness" because it favors the white male. We have been absorbing the media as it exists for so long that we let the pretty sounds of technically good groups act as a sugar pill to our real need for music that relates to our struggles in the community, and among our brothers and sisters.

It's obvious that Rock hasn't been used as a vehicle of liberation (blacks, women, the 3rd world) like it could be. Rock has become another commercialized commodity produced and packaged to sell. At the cost of actually saying something about what is happening on the street and

within the nation it has been used to exercise inflated egos and massage our minds to buffer us from the realities surrounding us.

The most powerful weapon for education and enlightenment towards the revolution has all but been touched upon.

More and more it is becoming obvious that a musician has to do more than just play a musical instrument. Musicians, artists, poets, all must have "political" consciousness, as well. All "political" has to mean is working and dealing with other people. In these days it is just as bad to not say "anything through your chosen media as it is to promote racism or sexism. Why should artists consider themselves elite from the struggle? Some don't. Most do.

What we want in music is to participate in its creation and performance.

What we ask of the artists is that they open up to their brothers and sisters, and take the time to understand the reasons why we are living the life style we are.

If the artists understand this we will in a sense become part of them, and by this we will be participating in the creation of the music.

POWER TO THE IMAGINATION
--Alan
--Warren

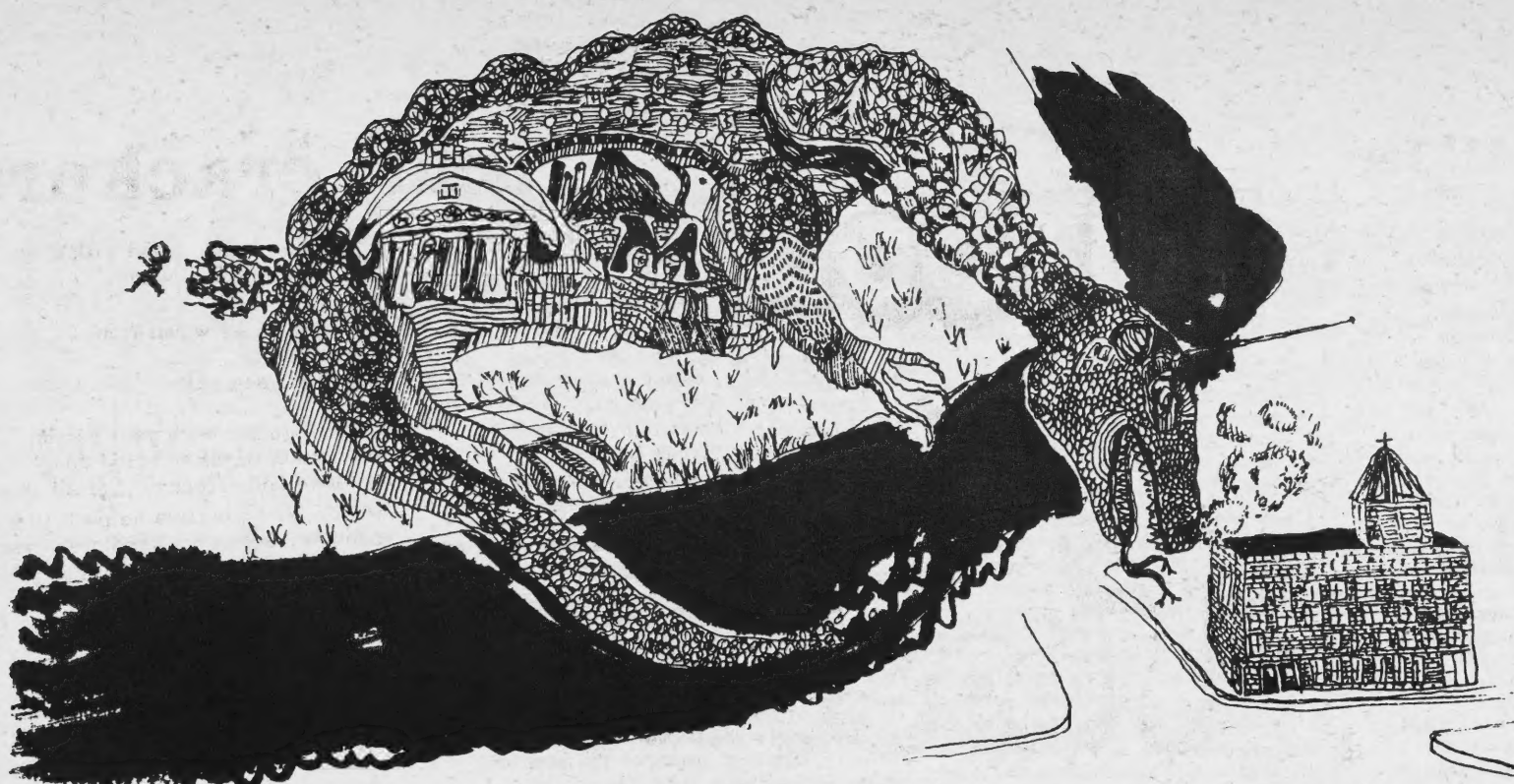
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U. OF M. HUNGRY: FEED OR FIGHT?

When the Cedar-Riverside People's Center opened last summer, we expected problems with the University of Minnesota to come up eventually.

The University condemned the building at 2000 Riverside ave. which the comprehensive free clinic and People's Pantry were using, and it was only a matter of time until the institutional bureaucrats decided the space was needed for something other than a free community-controlled health center.

That time came last week when the planning office of the U. informed the Policy Board (the randomly-selected group which sets policy for the Center) that when the University took control of the building, the health services would have to be confined to the first floor.

Such an arrangement is unacceptable to the Center because the many services are already cramped for space and most of the second floor and part of the third is already being used.

The Center has served over 4000 people in the four and one half months since it opened and patients now number over 200 weekly.

The services are obviously needed; they are free of charge; and they are dispensed under policies controlled by their recipients--the community. None of this was of any particular interest to the people at the University who worry about space.

At a public meeting Thursday (Dec. 3) community members were told the building might be around after September (no guarantees) and that--in any case--the University could spare only the first floor.

The tenor of the meeting was traditional: in the University's customary manner of dealing with the community, soft-spoken, 'reasonable', ameliorative representatives were sent to state

the University's position clearly, to endure cat-calls and obscenities, and to answer questions--but not to negotiate. The University's position was non-negotiable.

After this fact became clear, the representatives were politely excused, and the community remained to discuss strategy.

Several different tactics were agreed on, including visits to the governor, press campaigns, and crisis community mobilization.

Over the weekend a great deal of effort was expended in these areas. The result: the question of space allocation for the Cedar-Riverside People's Center was number one on the agenda of the University Vice-Presidents meeting Monday morning.

It turned out that the Center had a lot of friends in various places (some of them high ones) in the University administration.

The Vice-Presidents instructed the space-allocation people to think again and negotiate with the policy board. As we go to press, those negotiations are underway, and the position of the people is that the Center needs the whole building.

The point of this struggle is far deeper than quibbling over a few hundred square feet of office space. The issue is the question of University vs. community.

How will the massive economic and legal power of the state institution relate to the small and seemingly powerless group of humans who live in its shadow?

The University likes to talk about being a good neighbor and the 'communiversality' (a university which plans its activities, and especially its expansion, in cooperation with the community in which it's located).

But usually such talk is merely lip service to a principle honored more in the breach than in the practice.

The apparent success of the people of Cedar-Riverside has made it clear that this principle will be honored in practice in the West Bank Community. The University has been shown that a relatively small group of neighborhood residents is not as powerless as might be imagined, and that increasing numbers of these people are willing to work very hard and fight for the good of their community.

It is significant that the rallying point for this display of determination should be the People's Center. The Center is a deliberate attempt to build a counter-institution: an alternative to the oppressive, paternalistic, bureaucratic, dehumanizing type of medical treatment so many are forced to accept.

The Center is conceived as a cooperative (the word can't be used in the name because of some weird Minnesota statute), in which the people served control and contribute time and talent to the operation of the Center. The endeavor is co-operative, not competitive; it is collective, not individualistic; and it is---above all---HUMAN, not technocratic. The aims of the Cedar-Riverside People's Center look toward the building of a new society which will order human relationships in a way radically different from present structures. As a result, counter-institutions will inevitably come into conflict with the old institutions, and more struggles of this kind should be expected in the future.

MEANWHILE, TO INSURE THAT THIS ONE IS WON, everyone should write letters to U. Administration to get the whole building. The Riverside Clinic has dentists and equipment but they can't begin until a plumber and electrician install the equipment. Plumbers and electricians, HELP!

flowers



flounders

THE HARD CORE group of media freaks who brought you this issue of HUNDRED FLOWERS are having the following hassles:

1. It is very cold here in North Country. Not many people are into

standing on street corners shivering, saying "Hundred Flowers, 25 cents." Our street sales are half what they used to be.

2. There are no hippie radifreak

printers in North Country--in fact, there don't seem to be any civil libertarian printers, either. Which means we drive 400 miles to print the paper. At twice the price we used to pay.

3. We have no place to live, love, laugh and sleep save our temporary office (generously provided by the fine folks at the New Riverside Cafe, godblessem)--and we can't crash under the layout tables forever.

IN SHORT, We are cold, tired, hungry and broke.

We've decided to take a day off from our insane schedule Friday, December 18. We won't work on the newspaper so that we can produce a bake sale and a benefit. You're invited. All you should bring is all the moral, spiritual and financial support you can offer. If lots of people join you, we'll be able to keep bringing you a weekly bouquet of North Country flowers--even in deadly winter.

SEE BACK PAGE FOR INFORMATION.

hot soups

It's hard to beat a hot bowl of soup on a cold winter day, especially a good miso soup. Miso is a traditional Japanese seasoning, made from fermented soybeans. In a grain/vegetable diet it takes the place of meat for flavor and energy.

2 small carrots, chopped

2 small onions, chopped
3 carrots, chopped
4 cabbage leaves, shredded

Saute in one tbsp. oil until the vegetables are limp, pour into 6-8 cups of boiling water. Cook over low flame for 15 minutes, then add 1 1/2 tbsp. miso diluted in 1/2 cup water after removing soup from flame. You can just feel how much energy you get from this soup when you eat it. This is just a basic recipe. It can be made from almost any combination of vegetables. Miso is available at Golden Star.

PUMPKIN-CHICK PEA SOUP (for 6 to 8 persons)

The best surprise I've had lately was a delicious, thick cream of pumpkin and chick-pea (garbanzo bean) soup.

1 1/2 cups garbanzos
1 1/2 lb. pumpkin (with skin)
(yellow squash may be used)
1 cup oat flakes (old-fashioned oatmeal)
1/4 tsp. thyme or cumin
1 clove garlic

Soak garbanzos overnight drain. Saute pumpkin and garlic in one tbsp. oil, then 15 minutes with 1/2 cup water. Add garbanzos in approximately 1 1/2 cups of water for 40 minutes, cook over low flame. Spoon out garbanzos, mix with sauteed pumpkin.

blender or put them through an applesauce mill. Pour this mixture into water where garbanzos were cooked. Add thyme or cumin, oat flakes, salt to taste, and cook 25 minutes on a very low flame, stirring often. Soup should be heavy, creamy, but still liquid. Can be made without the pumpkin - cream of bean soup. Really good!

CABBAGE SOUP

1/2 head cabbage, chopped
1 medium onion, quartered

Cover with water, season with salt and black pepper, cook on low heat until tender (about 1/2 hour).



FRENCH ONION SOUP

Onions, finely chopped
sea salt
water
tamari soy sauce
oil

Cut the onions very fine, including skins - that's where the color comes from. Saute in small amount of oil, add water, and simmer slowly until done. Usually takes about an hour. Add sea salt and tamari, simmer another 5 minutes and serve hot, with toasted bread or croutons.

Food

for

Thought

and crackers

Crackers are good with soup, or anytime for a snack.

2 cups whole wheat flour
1/4 cup oil
1/4 tsp. sea salt

Mix together with your hands, add enough water to bring dough to ear-lobe consistency. Let sit in a ball for 1/2 hour (this helps it to hold together, but is not absolutely necessary if you are rushed), then roll thin, cut into size and shape you want. Bake at 375° until done. 15 minutes or so.

CROUTONS

Make croutons by cutting 1/2 inch cubes of whole wheat bread, frying them in hot oil. They may be seasoned with a bit of salt, garlic powder, or whatever herbs you are into. Serve with or in soup.

GRAIN LOAF

A good-tasting and easier substitute for bread:

Save all left-over grains - cooked brown rice, oatmeal from breakfast, left-over pancake batter, wheat sauce, whatever. Mix together with approximately 3 tbsp. oil per 1 cup grain, salt lightly. Add as much whole wheat flour as there is grain, squish together with your hands. You usually do not need to add water. Do not knead. Should have a consistency similar to meat loaf - moister than bread. Press into well-oiled bread pans and bake about 1 1/2 hours at 375°.

A lot of people are becoming very concerned about their health these days, and are realizing how important is the food they eat. Many people are turning to whole grains and fresh vegetables in place of chemical-laden and costly meat, nerve-wracking white sugar, and plastic food in general. This being unfamiliar ground, we are having to look new places for information on how to prepare the food. The best recipes I have found for cooking grains in a tasty and wholesome way come from Zen Macrobiotic cookbooks. I have never had any formal training in Macrobiotics, and do not profess to be "macrobiotic" but I have learned a lot from it and wish to pass it on. I have been eating grains for three and a half years now, and have progressed on the road to health from store-bought white bread to home-made whole wheat bread, from white sugar to brown sugar to honey to less honey (I haven't quite given up sweets yet.)

It takes years for any individual to change food habits and tastes from ice cream and hamburgers to brown rice and vegies. And that is how it should be: A gradual change is a real, organic one. Give up a little more shit food every day, and start figuring out how to get healthy food into your diet. To help you do this I'll be passing on good recipes using mostly whole grains, whole wheat flour, and fresh vegetables.

Whole grains and beans, honey, oil, molasses, and more are available at incredibly low prices (wholesale) at the Peoples' Pantry, Andrew Riverside Church.

If anybody has good recipes using natural foods they'd like to share, send them to Hundred Flowers, P.O. Box 7152, Powderhorn Station, Mpls.

Shirley

Venus & Saturn

Our nights of clear atmosphere from the vantage point of these cities are lost. Of the past week we have had two nights when for the space of some few hours the clouds gray and heavy with material desire parted to reveal the vault of celestial space. Yet through our cities' distorting filter but a few score stars are we allowed to perceive. Listings ancient of star light visible to the unaided human eye reported from five to seven thousand stars - each a sun as ours, though many mightier and vaster, and, likely, nuclear solar systems, thousands of stars in pattern ordered and cyclic, now veiled. Constellations of energy manifestations triangulating through centers to Earth, now veiled.

Of our seeming night lights, two are planets - Saturn (♄), Lord of Karma, and Venus (♀), Goddess of Love.

To those of us who rise to greet the sacred hour of the renewing light of day, Venus now appears as the Morning Star. This most beautiful of the planets will be at greatest brilliancy of form the 16th of this month. Like Prometheus, who of compassion stole fire from the Gods to give it Man, Venus intermediates bringing the unmanifested solar light to our Eastern horizon that we may unify.

Saturn is visible throughout most of the night, being almost directly above at meridian, about 11 p.m. (p.m. - post meridian, when the sun is directly "under the Earth" and a.m. - ante meridian, when the Sun is directly overhead as during the summer when the Sun's path, the ecliptic, has northern declination.) Saturn now has northern declination, being 16° north of the equator. Jupiter, Mars, Venus, Mercury, the Sun, and, half the time, the Moon all have southern declination. Notice how low in the sky rides the Sun.

Saturn's riding high. And Saturn is Lord of Karma. For the next several years Saturn will increase in northern declination. We can see Saturn, the outermost visible planet of our solar system, clear and sharp of light, nearly overhead if at eleven at night we face south and look up.

Saturn is ringed and stands pre-eminently the "ring-pass-not" to the spiritual reality of our Greater Self. Thus, Saturn is Opportunity, the chance to purify, to excel, to achieve the highest aspiration. And as Lord of Karma, Saturn decrees that to be free of our bondage, to raise our vibrations and the vibrations of our planet, we must renounce the fruits of our actions - from Saturn to us - of this Heavy Earth.

Thomas



christmas candy

Make now and age until Christmas.

2 handfuls peanuts
1 handful sunflower seeds
5 handfuls sesame seeds
3 cups honey
3 cups powdered milk

Grind seeds and peanuts, add honey and powdered milk, and knead for ten minutes. If it is too wet, add more powdered milk. If too crumbly, add more honey. Make it according to taste - hands vary in size. Different batches may be flavored with vanilla, peppermint, molasses, cinnamon. Form into ball, wrap with saran-wrap, store in cupboard until Christmas.

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